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STRICTURES OF THE LIFE AND CHARACTER OF THE REV. DANIEL LITTLE, A. M. OF KENNEBUNK, IN WELLS, DISTRICT OF MAINE.

TO preſerve the remembrance of thoſe, who have ſerved their generation by the will of God with exemplary diligence and fidelity, has been thought to be not only a proper expreſſion of reſpect and honor to the dead, but alſo uſeful and inſtructive to the living. And the Rev. DANIEL LITTLE has for many years ſuſtained ſo reſpectable a character, and riſing reputation in our churches, that ſome brief account of him may be acceptable to the chriſtian reader.

The family, from which he deſcended, was reſpectable, though not opulent. He was the ſon of DANIEL LITTLE Eſq. a gentleman much eſteemed for his knowledge in the ſcriptures, his ſtrict and exemplary piety, and good converſation in Chriſt. Mr. Little, the ſon, was born at Newburyport, in Maſſachuſetts, Anno Domini, 1724; whence he removed, while very young, to Haverhill with his father, who was, if I miſtake not, a deacon of the church there. He afterward removed thence to Hampſtead, in New-Hampſhire, where he died in a very advanced age.

Mr. Little had the happineſs of receiving a very religious education from his pious parents. He was early and carefully inſtructed in the doctrines and duties of the chriſtian religion; and, by the grace and influence of the ſpirit of God, his mind was early eſtabliſhed in thoſe ſound principles of religion, and his heart formed to thoſe pious and virtuous diſpoſitions, by which his life and converſation were conducted.

Being deſigned for the evangelical miniſtry, his friends choſe that he ſhould rather go through his courſe of preparatory ſtudies under the

direction of a private domeſtic tutor, than at a public ſeminary of learning. For though there are greater advantages for proficiency in the knowledge of the liberal arts and ſciences at an univerſity, yet there is alſo greater danger that the principles and morals of youth may be depraved there, by the ſociety, the evil communications and examples, which may there be met with, than in a well ordered family, under the eye and government of a pious and prudent tutor. Whatever a man's literary accompliſhments may be, if his mind and heart be not formed to ſentiments and diſpoſitions of piety, he is unworthy and unfit to be a public teacher of piety and righteouſneſs.

Having acquired a knowledge of the languages uſually taught at college, under the tuition of Mr. Sewall, a celebrated inſtructor in thoſe days, at Newburyport, Mr. Little applied himſelf with diligence to the ſtudy of theology, under the direction of the Rev. Joſeph Moody, of York, who is ſaid to have been a gentleman of ſuperiour natural abilities, an excellent ſcholar, of a ſweet and amiable temper, and eminent piety; and who exerted himſelf with uncommon zeal and activity for the promotion of vital godlineſs, which was not abated even in thoſe years of uncommon depreſſion of ſpirits, with which the latter part of his life was clouded.

Having made ſome good proficiency in the knowledge of the Latin, Greek, and Hebrew tongues, with other branches of literature requiſite to qualify him for the work, for which he was deſigned; having alſo gone through a courſe of theological ſtudies and exerciſes, he was, after examination, approbated and recommended by the aſſociated miniſters of the county of York, as a candidate for the goſpel miniſtry.

After having been employed ſome time in teaching a ſchool and preaching occaſionally, the eaſtern pariſh in Wells applied to him to preach to them, which he did to univerſal acceptance; and he received an unanimous invitation to ſettle with them in the paſtoral office. Such was their forwardneſs and zeal to enjoy the comfort and benefit of his miniſterial labours, that, though there were but about thirty families in the pariſh, and not a quarter of them perſons of any conſiderable property, yet they cheerfully undertook to build a meeting-houſe, and voted a ſalary for

his maintenance equal to what was then generally given in that part of the country. Mr. Little, not deſpiſing the day of ſmall things, and truſting in the promiſe, that to thoſe, who ſeek firſt the kingdom of God and his righteouſneſs, all things needful ſhall be added, with equal cheerfulneſs accepted the invitation, caſt in his lot with them, and was ordained a miniſter of the goſpel, and paſtor of the ſecond church in Wells, in March, 1751; in which relation to his people, in uninterrupted peace and harmony, he continued for fifty years, till his connexion with them was diſſolved by death.

It may be worthy of notice, that this pariſh was not only enabled to bear comfortably that burden of expenſe, which they took upon themſelves in ſettling and maintaining a goſpel miniſter, but by the bleſſing of God have increaſed ſince in numbers and opulence in a very remarkable manner; more, it is thought by ſome, than any pariſh in the country. And Mr. Little alſo, how unpromiſing ſoever his worldly proſpects might ſeem at his ſettling with them, has been able to maintain his family comfortably, decently, and in a more elegant ſtyle than many of his order, and left an eſtate of good value to his children.

It has often been mentioned, as a matter of common obſervation, that, when a people have had a heart to honour the Lord with their ſubſtance, by providing liberally for the ſupport of the goſpel and the worſhip of God, they have, by his bleſſing, proſpered in their temporal intereſts. But that thoſe, who are groſsly backward and neglectful of doing their duty in this inſtance, have not been proſperous. Their withholding more than is meet has tended to impoveriſh them; and, which is a more awful frown, the bleſſing of God has been withheld from the means of religion, ſo that they have not been profited by them. We ſhould not think it will be acceptable to God, if we worſhip him only with that which coſts us little or nothing.

Mr. Little, having taken upon him the paſtoral care and overſight of his flock, applied himſelf with active diligence to the duties of his office.

The life of a pariſh miniſter, ſo far as it falls under obſervation, is commonly ſo uniform as to furniſh little variety of incidents. The ſame courſe of ſervices is performed from week to week,

and year to year. If Mr. Little made any minutes of his cloſet exerciſes and frames for his own uſe, they were written in ſhort hand characters, underſtood only by himſelf. All that can now be known is, that he lived a devout life, and that devotional exerciſes in pious meditations and prayer were his daily employment.

His talents for uſeful ſervices to the church were very well adapted to the place and the office aſſigned to him by the head of the church. He was more peculiarly formed for an active, than a contemplative life. Deep ſpeculations on abſtruſe points, analyzing and unravelling the cunningly woven cobwebs of metaphyſical ſophiſtry, were not agreeable to his genius or taſte. But he was very well gifted to feed and guide in the way of life the flock, of which he was an overſeer, and to be a helper of their joy. If ſome others might be more fit to meet and ſpeak with the enemy in the gate, he was well qualified and diſpoſed to plant, and water, and dreſs the vine in the vineyard of the Lord. He was one of a lively caſt of mind. His thoughts ſprung and flowed with great quickneſs; and it was his own obſervation of himſelf, that his firſt thoughts were beſt; that they were not ordinarily ripened and improved, but rather perplexed, by pondering and deliberation. He had a pregnant invention, a lively fancy, a readineſs and fluency of expreſſion, which ſcarce ever was ſeen to faulter. He was not ſlothful in buſineſs; but, by vigourous activity, made a quick diſpatch in his work and ſervice. As he enjoyed a good ſtate of health, a lively flow of ſpirits, with great agility of body, he was qualified to be eminently uſeful, and to abound in the work of the Lord.

He had a happy talent for extemporary and occaſional performances, and could adapt his prayers to ſudden and uncommon occaſions, with great facility, and appeared to be always prepared for them, by a plentiful effuſion of the ſpirit of grace and ſupplication. A devout heart, and ready flowing invention ſuggeſted ſuch copious matter of prayer, with fit expreſſions, as ſuperſeded the need of forms and prayer books. On ſuch occaſions his heart has appeared to be enlarged, and, as it were, inſpired from above in an unuſual manner; and his tongue has been as the pen of a ready writer.

He gave himſelf alſo not

only to prayer, but to the miniſtry of the word, and was inſtant in ſeaſon; teaching not only publickly, but from houſe to houſe. His ſermons, which were compoſed with that quick diſpatch, which was uſual with him, were ſerious, evangelical, and practical. They were not elaborate, argumentative or accurate compoſitions. Controverſies were not much meddled with. The doctrines of religion were propoſed and applied to practice, as acknowledged truths. Repentance towards God, and faith in Chriſt, the love of God and our neighbour, a ſober, righteous and godly life, thoſe truths and duties by which chriſtians live, were continually urged and inculcated. He was not, however, thought to excel ſo much in the gift of preaching, as in other performances. Neither the compoſition nor delivery of his ſermons was much adapted to gratify a nice or curious taſte. His ſentences were often too long, too complex, and clogged with parentheſis, and incidental clauſes; a fault to which a man of ſuch quick and flowing invention, muſt be very liable, whoſe mind was, as it were, overcharged with thoughts riſing continually in rapid ſucceſſion. In delivering his ſermons, his voice was rather harſh when he ſpoke with emphaſis, and his pronunciation too indiſtinct, precipitant and uneven. But if he did not ſhine ſo much as a pulpit orator, he was an edifying, acceptable preacher to ſerious chriſtians. The apoſtle Paul, it ſeems, did not excel in the art of ſpeaking. For they, who ſought to ſink his reputation, ſaid, "his ſpeech is contemptible."

Mr. Little was a ſober, modeſt, moderate, candid Calviniſt and congregationaliſt. He cordially believed and approved the doctrines and order, which have been generally received in the churches of New-England; but he did not approve the peculiar ſchemes of ſome bold ſpeculatiſts, who, he thought, were venturing farther than was ſafe, in their reaſonings on the deepeſt, the moſt difficult and myſterious points of natural and revealed religion, and who advanced notions, which ſeem harſh and ſhocking to the generality of chriſtians. He alſo cheriſhed a cordial eſteem and affection for chriſtians of other denominations, whoſe converſation was viſibly becoming the goſpel. He had much of that charity, which is diſpoſed to think no evil, and hope the beſt of others. Some may perhaps think that his char-

ity was almoſt too large. But it was the natural effect of his benevolent temper to lean to the favourable ſide, in judging of the characters of profeſſed chriſtians, and to be inclined to hope and believe what was ſo agreeable to his wiſhes.

Mr. Little was of an active, cheerful and ſociable caſt of mind. He had a happy talent for converſation. In him the politeneſs and urbanity of the gentleman, the familiarity and kindneſs of the friend, and the ſerious piety of the chriſtian, were ſo united, as to render him an agreeable, amiable, entertaining, and inſtructive companion. This led him to ſpend much of his time in friendly and paſtoral viſits, that he might better know the ſtate of his flock, and give them ſuch ſpecial and ſuitable inſtructions in private, as could not be done ſo well in publick. He thought his particular gifts might be improved to ſome peculiar advantage to his people in this way. And his converſation with them was conducted not with the ſolemn formality of a lecture, but with an ingratiating familiarity, and was more calculated to engage love, and invite to a reciprocal freedom of diſcourſe, than to command reverence. He would drop ſuch religious inſtructions, as he judged might be moſt ſuitable for them. In this way he thought he could improve his time and his particular gifts to moſt advantage. There are diverſities of gifts. They are all given to profit withal. It was not becauſe he had not a taſte for ſtudy and reading, that ſo much of his time was ſpent in viſiting and converſing with his people. For he had a great thirſt for knowledge; and though he was not a plodder, he delighted greatly in peruſing valuable books. Indeed it is thought, by thoſe, who were beſt acquainted with him, that he had read more, than was uſual for a pariſh miniſter. There are few, whoſe minds are ſo furniſhed, as his was, with variety of curious and uſeful knowledge. But he could readily deny himſelf the entertainment he found in converſing with the works of the beſt authors, that he might converſe with the poor for their inſtruction and edification, and pray with and for them.

In converſing with his friends, he was free, familiar, and even facetious, tho' without levity, preſerving ſtill the proper decorum of the clergyman. It deſerves particular notice, as an amiable trait in his character, that ſpeaking evil of thoſe,

who were abſent, was ſtrictly avoided by him in his freeſt diſcourſes, nor would he ſuffer evil ſpeaking in any, where he was preſent, without openly declaring his diſlike of it, and endeavouring to divert the diſcourſe to ſomething more agreeable. He was a rare example of one of great ſenſibility, and an ardent ſpirit, who ſeemed to have no gall in his conſtitution. The warmth of his temper was all mild, kind, and benevolent. It was ſaid by one, who had been much converſant with him for more than forty years, that he never ſaw his temper ruffled with anger.

(To be concluded.)

For the Magazine.

THE INFLUENCE OF RELIGIOUS INSTITUTIONS UPON MEN, WITH RESPECT TO THEIR *RELIGIOUS CAPACITY.*

[*An Extract.*]

THERE are many qualities, which we ſhare in common with the inferiour animals. In the acuteneſs of the external ſenſes, ſome of them excel our ſpecies. They have a reaſon of their own ; they make approaches to human intelligence, and are led by an inſtinct of nature to aſſociate with one another. They have alſo their virtues, and exhibit ſuch examples of affection, of induſtry, and of courage, as give leſſons to mankind. But in all their actions they diſcover no ſenſe of Deity, and no traces of religion. It was reſerved to be the glory of man, that he alone ſhould be admitted into the preſence of his Creator, and be rendered capable of knowing and adoring the perfections of the Almighty. As piety is the diſtinguiſhing mark of the human race, a tendency to the exerciſe thereof is in ſome degree natural to the human mind. When we look up to heaven, and behold the ſun ſhining in glory, or the moon and the ſtars walking in brightneſs, untaught nature prompts us to adore him that made them, to bow down and worſhip in the temple not made with hands. When we are ſurrounded by dangers on every ſide, and overwhelmed with deep affliction, by the law of our nature, we tend to ſome ſuperior Being for ſafety and relief; or when we are ſurpriſed with a ſudden flow of unexpected proſperity, ſpontaneouſly we lift up our eyes and hands to heaven, to pour forth the grateful effuſions of the heart to our unſeen Benefactor.

As there are principles, then, in human nature, which incline men to religion, and principles alſo, which in-

cline to ſociety, it would not have been extraordinary, if the combined influence of the religious and aſſociating principles had been ſo ſtrong, as to have prompted men to have aſſembled in publick, for the purpoſes of devotion, although no law had been given to that end. But it was not left to this. Among all the nations of the world, the publick intereſted itſelf in the cauſe; the legiſlative authority interpoſed its ſanction, and kings and lawgivers encouraged the propenſity of the people to religion. It required no profound wiſdom to foreſee the manifeſt advantages, that the publick worſhip of the Deity would introduce among men. Accordingly temples were every where built, ſacred ceremonies were inſtituted, an order of men was appointed to officiate in holy things, and certain days were ſet apart for the people to join in the celebration of divine worſhip. Indeed, as to the objects and manner of worſhip, little care was taken. The magiſtrate gave his authority to the current belief, tho' ever ſo abſurd and ridiculous, and eſtabliſhed that form of religion, which the people were beſt diſpoſed to receive. It was thought ſufficient, if, by publick and ſolemn acts of piety, a ſenſe of Deity and feelings of religion could be impreſſed, and frequently renewed in the minds of men. But in ſome nations this practice, ſo highly beneficial to mankind, was enjoined by an authority ſuperiour to that of human governors. God himſelf, in the ſyſtem of laws which he delivered to his ancient people, hallowed the ſeventh day, and appointed other feſtivals, in which the people ſhould aſſemble together, in order to join in the ſervices of the ſanctuary. In what concerns the celebration of the ſabbath, chriſtianity confirms the Moſaic law. Our Saviour, whoſe practice ſhould be a rule of life to chriſtians, attended upon the publick worſhip in the Jewiſh ſynagogues; and the apoſtles followed his example, till, by their labours in the miniſtry, they had gathered together in one place a ſufficient number of converts to form a church. Then they conſtituted regular aſſemblies of chriſtians; they ordained proper perſons to preſide in the public worſhip, and, both by their precept and example, recommended a conſtant attendance on theſe meetings of the faithful.

That there muſt be a publick religion in every ſtate, is a principle in which not only chriſtians, but infidels, have

been agreed. In order that the publick religion may be productive of any good effects, it is neceſſary that it make a deep impreſſion upon the minds of the people. But if it were not for our aſſembling together on the Lord's day for publick worſhip, that form of chriſtianity, which prevails in this country, would perhaps take too feeble a hold of the mind to produce its proper effects. The chriſtian religion is very different from thoſe ſyſtems of ſuperſtition, which prevailed in the pagan world. The heathen religion had attractions for every feeling of the human frame. It contained every thing that could ſtrike the ſenſes, or pleaſe the imaginations of men. All the apparatus of falſe religion, which at once amuſes and engages the mind, was exhibited; ceremonies, pompous feſtivals, coſtly ſacrifices, were continually paſſing before the eyes of the worſhippers. In the majeſty of the temple, and the ſplendour of the worſhip, the deity ſeemed to be preſent. Ancient ſuperſtition introduced the fine arts into her train, called the powers of genius to her aid, and employed the painter and the poet to hold out her charms to the world.

Very different was that religion, of which Jeſus Chriſt was the author. When the Son of God deſcended, he appeared not like the idols of the nations. The chriſtian religion is pure, ſpiritual, divine. It is the religion of the mind and the heart; the worſhip of God, who is a Spirit, in ſpirit and in truth. There is nothing here but the ſimplicity of truth, and the majeſty of reaſon, to perſuade the world. Man, however, is not a pure intelligence, and reaſon is not the only attribute of his nature. Were it not therefore for the mode of communication by diſcourſe, in public aſſemblies, chriſtianity, in its ſimpleſt form, could never be a popular religion. It might employ the leiſure of philoſophic men; it might operate its effect on the few who are given to inquiry; but it never could engage the generality of mankind. They, who have not conſidered the ſubject, cannot poſſibly conceive the aſtoniſhing difference there is between written and ſpoken language; between the dead letter that appears to the eye, and the living voice that comes to the heart. The ſame diſcourſe that in a popular aſſembly would raiſe the paſſions of the audience to the higheſt pitch; ſend it abroad in print, and it will

have no effect at all. Add to theſe, that it is to the meetings of the faithful, that the promiſe of the divine preſence is made. In the gates of Zion, God delights to dwell; and when his diſciples are gathered together, Jeſus has promiſed to be in the midſt of them. True piety, indeed, is not confined to the ſanctuary. High is the pleaſure, and great the benefit of private devotion. But ſure I am, that they, who have entered into the ſpirit, and taſted the pleaſures of devotion in ſecret, will not be thereby prevented from approaching to God in the ordinances of publick worſhip. Society heightens every feeling, and improves every delight. All that charms the eye or the ear, or the imagination or the heart, is attended with double pleaſure, when we ſhare it in the company of others. In the preſence of ſtriking and exemplary piety, the careleſs worſhipper will become devout, and the devout will become fervent. A holy emulation will riſe in the boſoms of the faithful; the ardour will ſpread from breaſt to breaſt, and the paſſions of one inflame the paſſions of all. May I not appeal to your own experience, and aſk, When you have been in the ſpirit on the Lord's day; when the word of life was ſpoken from the heart to the heart; have you not felt that there was a divinity in virtue; have you not found yourſelves as if tranſlated from earth to heaven; and experienced the emotion of mind, which the patriarch felt, when he awoke from his dream, and cried out in a rapture, "Surely the Lord is in this place! This is none other than the houſe of God, and this is the gate of heaven?"

EXTRACT FROM DR. J. TAYLOR'S VINDICATION OF THE SACRED WRITINGS.

You may be very ſure of this one thing, that whoever cavil againſt the ſcriptures, are ſtrangers to them. They object, and take upon themſelves to judge in a matter, in which they are no ways qualified to be judges; in a matter which they neither underſtand, nor, in their preſent way of thinking, ever intend to underſtand. For whatever airs ſuch may give themſelves, or what ſemblance or ſhow ſoever they make of knowledge and wiſdom, theſe men have never ſtudied the ſcriptures, nor, generally ſpeaking, have they learning or capacity to enter into their deep and abſtruſe parts. Had they ever ſoberly and ſeriouſly ſtudied the

ſcriptures, they muſt of neceſſity have found ſo many and ſuch evident marks of a Divine Spirit, ſuch glorious diſplays of the wiſdom, power and truth of God, as would have taught them to think more modeſtly of what is doubtful and obſcure.

When did you ever hear of any name, illuſtrious for learning and wiſdom, that ever diſputed the divine original and authority of ſcripture? Did ever a Boyle, a Newton, or a Locke, queſtion the divine original or truth of ſcripture? No. Theſe men, of the moſt eminent attainments in wiſdom and knowledge, held the ſcriptures in the higheſt veneration and eſteem, as a revelation from God; and by their excellent comments have acknowledged the divine authority even of the moſt abſtruſe and difficult parts.

The famous Selden,* one of the moſt eminent philoſophers, and moſt learned men of his time; who had taken a diligent ſurvey of antiquity, and what knowledge was conſiderable amongſt Jews, heathens, and chriſtians, and read as much, perhaps, as any man ever read; towards the end of his days, declared to arch-biſhop Uſher, that notwithſtanding he had been ſo laborious in his enquiries, and curious in his collections; and had poſſeſſed himſelf of a treaſury of books and manuſcripts, upon ancient ſubjects; yet he could *reſt his ſoul on none ſave the ſcriptures.* And above all, that paſſage gave him the moſt ſatisfaction, Titus ii. 11—14, as compriſing the nature, end, and reward of true religion. *The grace of God, that bringeth ſalvation, hath appeared to all men. Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly, in this preſent world. Looking for that bleſſed hope, and the glorious appearance of the great God, and our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.*

Sir Chriſtopher Hatton, a great ſtateſman, a little before his death, adviſed his relations to be ſerious in ſearching after the will of God in his holy word; for, ſaid he—It is deſervedly accounted a piece of excellent knowledge to underſtand the laws of the land, and the cuſtoms of a man's country; how much more, to know the ſtatutes of heaven, and the laws of

* John Selden was an Engliſh antiquary, hiſtorian and law-writer of moſt extenſive learning, born 1584, died 1654. Grotius ſtyles him "the glory of the Engliſh nation."

eternity, thoſe immutable and eternal laws of juſtice and righteouſneſs! to know the will and pleaſure of the great Monarch and univerſal King!

I have ſeen an end of all perfection, but thy commandment is exceeding broad. Whatever other knowledge a man may be endowed withal, could he by a vaſt and capacious mind command the knowledge of art and nature, of words and things; and yet not know the Author of his being, and the Preſerver of his life, his Sovereign and his Judge, his ſureſt refuge in trouble, his beſt friend or greateſt enemy, the ſupport of his life, and the hope of his death, his future happineſs, and his portion forever; he doth but go down to hell with a great deal of wiſdom.

Cavillers againſt ſcripture are men of an inferiour claſs, who want, and are no ways ſolicitous to gain, the qualifications needful to render them in any degree fit or competent judges. It is enough for ſuch to pick up a ſmall collection of ſcruples, to eaſe themſelves of the trouble of thought or ſtudy, and at the ſame time to give a plauſible appearance of both. But with men of judgment, ſuch muſt ſtand in a very ridiculous light. To a judicious phyſician, how ſilly and contemptible muſt a perſon be, who, though no ways ſkilled in the ſcience, ſhould take upon him perpetually to cenſure, vilify, and condemn a Boerhaave, or a Sydenham, the greateſt maſters in the art of medicine.

For the Magazine.

A LETTER FROM A MINISTER TO A FRIEND IN A CONSUMPTION.

My dear, afflicted Friend,

THE calls and engagements, which engroſs my time, are ſo many and urgent, that I have been obliged to deny myſelf the ſatisfaction of viſiting you in perſon, with that frequency which I could have wiſhed. To ſupply that lack of ſervice, I am now induced to ſend you the following lines. They come to aſſure you, that my heart bears you an affectionate remembrance, and that, with them, I would, were I able, ſend you health and felicity. They come moreover to tell you, that I ſincerely commiſerate your afflicted and endangered caſe, and to recommend to you, as your recovery, your life, and your ſalvation, that dear, that adorable Saviour, who was gaſhed with wounds, and covered with blood; who was pierced with irons, and ſtabbed to the heart; who, amidſt exquiſite tortures, yielded up his precious life, that we might be ſaved and live eternally.

Look then, my afflicted friend, look unto God your Saviour. From the depths of your diſtreſs, look unto him by an eye of faith. To the all gracious Jeſus, commit your cauſe, and he will, yes he will be your health, your life, and your ſalvation. Truſt in the merits of your Redeemer, and hope in that mercy, which reigns and triumphs through him; ſo the bed of ſickneſs and of pain will not be a ſcene of terrour to you, nor your laſt hour an hour of diſpair. No; but with a ſoul reconciled to the will of God, and a face that looks upward to the heavens, you will glorify God in your affliction—-meet your diſſolution, when it comes, with chriſtian faith, and go to your Father and his Father, to your God and his God, who has ranſomed ſinners by his blood.

You admit that the diſorder, with which you are afflicted is, probably, a conſumption. And a conſumption, you know, is a diſeaſe of which we uſually entertain very formidable ideas. The patients themſelves account it a very dangerous malady; and allow the ſituation of thoſe, who are its victims, to be exceedingly intereſting and critical. At the ſame time, it is generally thought, that it affords a moſt happy opportunity to prepare for death, and eternity. There is, it muſt be granted, much appearance of truth in this remark. The warnings, which are thus echoed in the ears of the ſick, are very ſolemn, and affecting. The admonitions, thus addreſſed to them, are all impreſſive and awakening. Nor is this all. The conſumption, it may be added, uſually affords much time for ſerious reflection, for cloſe contemplation of divine things, for humbling ourſelves before God, and for applying to the blood of Jeſus, and the grace of his ſanctifying ſpirit.

But that there are obſtacles to a ſpiritual improvement of this ſickneſs, ought not for a moment to be forgotten. Theſe obſtacles ariſe *partly* from the nature of the complaint, and *partly* from the manner in which the ſick are treated. The conſumption is uſually ſo ſlight in its commencement, and ſo gradual in its progreſs, that the patient is not readily aware of any danger. This obſervation is ſo generally admitted, that it is quite proverbial to ſay—the conſumption is a flattering diſorder.

As this diſeaſe is very often exceedingly inſidious in its beginning, ſo in almoſt all its advancing ſtages, it is in-

termixed with appearances, which are accounted favourable. Hence it is, that in a conſumption the patient is frequently lured along without alarm, and buoyed up with hope in the midſt of danger.

It muſt moreover be confeſſed, that we are generally inclined to lend our aid, in helping the patient ſmoothly and imperceptibly along. Accordingly, when we perceive that the dampneſs of the ground and the atmoſphere, in the early ſpring, produces painful effects, we encourage the ſick to expect great things from the genial warmth of approaching ſummer. If the exceſſive heat of ſummer increaſes our friend's debility, we cheriſh a hope that the mildneſs of approaching autumn will have the happieſt influence. But we carefully avoid ſaying any thing of the ſudden changes, by which thouſands of invalids are, in this unſettled climate, broken down, and ſent into eternity.

It has long been remarked, that the conſumption is one of thoſe diſeaſes, in which every mean is perſeveringly uſed for keeping out of ſight whatever might occaſion alarm, and for enlivening the ſpirits of the ſick. When no hope of a cure remains; when nothing can be expected from the apothecary's ſhop, the mineral waters, or the herbs of the field, but a momentary palliation of the diſeaſe, there are ſome, who try to ſcreen the ſick from ſerious thought, from cloſe application to religious ſubjects, from retired meditation and ſecret prayer. At the ſame time, the moſt complete ſerenity and compoſure of mind are conſtantly recommended, and perſeveringly urged. And as neceſſary means for promoting this placid frame, amuſement and diverting converſation are frequently propoſed.

Every one muſt certainly know the neceſſity of having the mind ſerene and cheerful, and the thoughts calm and quiet in a ſeaſon of ſickneſs. Without this eſſential requiſite, the utmoſt ſkill and care of the phyſician will probably be ineffectual. But I would aſk thoſe, who recommend amuſement and diverting converſation—can theſe things reach the caſe under conſideration? can they create a ſettled tranquillity of mind, or give the conſcience laſting peace? No: certainly they cannot. I aſk again, do the ſacred exerciſes, which belong to true religion, tend to make the ſouls of men unhappy? Is there any thing in them, that can render medical preſcription ineffectual? ſurely not.

The ſick are allowed at intervals to converſe with kind and tender friends—certainly with viſiting phyſicians. Why then ſhould humble, delightful, religious intercourſe with God, the beſt, the everlaſting friend, the all-gracious phyſician of ſouls, be denied to them?

Unfaſhionable and unpolite as it may appear, I will without a bluſh, earneſtly recommend to you real religion, as the only ſovereign ſpring of conſolation. And I adore, I bleſs the God of all mercy, who graciouſly permits, who tenderly invites you, in the midſt of your affliction, to reſort to this ſource of comfort; and to take hold of thoſe ſacred pleaſures, which rejoice the heart.

In this duty I am encouraged and animated by facts, which have fallen under my own obſervation, as well as by a thouſand other conſiderations. For although the obſtacles to a ſpiritual improvement of this ſickneſs are ſo great and ſo various, yet there are caſes, in which perſons have been awakened to faith and repentance, during a decline. We can eaſily recollect inſtances of individuals, hopefully converted to God, on their ſick and dying bed. God grant that the recollection of ſuch caſes may not only awaken our ſenſibility, by recalling ſcenes of the moſt intereſting nature, but encourage us to look to God through Jeſus Chriſt for pardon, acceptance and ſalvation.

O my friend, be encouraged; be entreated to bow at the feet of Jeſus, in the exerciſe of repentance and of faith. Embrace, I beſeech you, an offered Saviour; he is able; he is willing—yes, even now, as it were at the eleventh hour, he is manifeſting himſelf graciouſly willing to ſave you. Hark! while I thus coldly write to you, he is with heavenly importunity ſaying to you—"Look unto me and be ſaved, for I am God, and there is none elſe. Hearken diligently unto me, and eat ye that which is good, and let your ſoul delight itſelf in fatneſs. Incline your ear, and come unto me; hear, and your ſoul ſhall live. O Jeruſalem, Jeruſalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings."

Liſten, I pray you, while it is yet a day of grace, liſten to the voice of God in his word.

Believe, and take the promis'd reſt;
Obey, and be forever bleſt.

Reſt not ſhort of an intereſt in Chriſt. Never reſt till you have found him ſpeaking

peace to you from heaven; till you have heard him whiſpering in ſweet ſtrains to your heart—ſon, daughter, be of good cheer, your iniquities are forgiven. Thus you will be filled with joy and peace divine. Then you may contemplate death without terrour; and look forward with a well grounded hope to that happy day, when you ſhall be releaſed from every pain—be robed in light, and crowned with life eternal.

My prayers are offered up to God for your ſalvation. Your good, your ſpiritual and everlaſting good is my only motive for addreſſing this letter to you. May God attend the reading of it with his effectual bleſſing! May God make the ſentiments of divine truth contained in it, the ſavour of life unto life to you! So prays, with much ſympathy and compaſſion, your ſincere friend, and affectionate well-wiſher,

FIDELIS.

For the Magazine.

ADVICE TO THOSE WHO ARE YOUNG.

WHEN you look forward to thoſe plans of life, which either your circumſtances have ſuggeſted, or your friends have propoſed, you will not heſitate to acknowledge, that, in order to purſue them with advantage, ſome previous diſcipline is requiſite. Be aſſured, that whatever is to be your profeſſion, no education is more neceſſary to your ſucceſs, than the acquirement of virtuous diſpoſitions and habits. This is the univerſal preparation for every character, and every ſtation in life. Bad as the world is, reſpect is always paid to virtue. In the uſual courſe of human affairs it will be found, that a plain underſtanding, joined with acknowledged worth, contributes more to proſperity, than the higheſt parts, without probity and honour.—Whether ſcience, or buſineſs, or publick life be your aim, virtue ſtill enters for a principal ſhare, into all thoſe great departments of ſociety. It is connected with eminence in every liberal art; with reputation, in every branch of fair and uſeful buſineſs; and with diſtinction, in every publick ſtation. The vigour, which it gives the mind, and the weight, which it adds to character—the generous ſentiments, which it breathes, the undaunted ſpirit, which it inſpires, the ardour of diligence, which it quickens, and the freedom, which it procures from pernicious and diſhonourable avocations, are the foundations of all that is

high in fame, or great in ſucceſs, among men. Whatever ornamental or engaging endowments you now poſſeſs, virtue is a neceſſary requiſite, in order to their ſhining with proper luſtre. Feeble are the attractions of the faireſt form, if it be ſuſpected that nothing within correſponds to the pleaſing appearance without. Short are triumphs of wit, when it is ſuppoſed to be the vehicle of malice. By whatever arts you may at firſt attract the attention, you can hold the eſteem and ſecure the hearts of others only by amiable diſpoſitions, and the accompliſhments of the mind. Theſe are the qualities, whoſe influence will laſt, when the luſtre of all that once ſparkled and dazzled has paſſed away. P. S.

ON RELIGION.

TRUE religion, whatever may be the ſentiments of the infidel, or of the vicious and unthinking part of mankind, is, in the eſtimation of all ſober, wiſe, and conſiderate perſons, the *higheſt dignity*, the *principal ornament*, and the *chief good* of intelligent beings.

Without religion, you cannot be truly *happy* in life; you cannot be *ſafe* or *comfortable* in death; you cnnnot be *bleſſed* in the future eternal world. *Without religion, there is no ſalvation.*

I propoſe to offer a few thoughts —On the *nature* and *properties* of religion—On the *preeminence* of religion, or its ſuperiority to all other attainments—and, On the *motives* and *arguments*, which evince the urgent neceſſity of immediately attending to religion.

NUM. I.

ON THE *NATURE* AND *PROPERTIES* OF RELIGION.

RELIGION is not a matter of mere form or pretence; but is a great, intereſting and important reality. It is ſomething ſolid, ſubſtantial and permanent. It does not conſiſt in forms and ceremonies; nor in an external attendance on the duties and worſhip, which the goſpel requires. The duties of morality do not conſtitute religion. Tho' moral duties are excellent and important; though the intereſts of ſociety very much depend on a regular attention to them; yet the eſſence of religion is by no means to be placed in the bare performance of them. The principles, from which moral actions and duties flow, muſt be good—muſt be holy; otherwiſe, theſe actions and duties will be more the *name*, than the *reality*—more the *ſhadow* than the *ſubſtance*, of religion.—You are not, therefore, to conſider yourſelves as the real ſubjects of religion, merely becauſe you attend publick worſhip, profeſs religion, read, hear and pray, and conform to general rules of civility, morality, and good

behaviour: for all theſe things may be attended to, where there is no vital religion, nor any ſincere regard to it. They may be the effects of common education; or a compliance with cuſtom, and the practice of others; or may even proceed from a vain-glorious, or ſelf-righteous ſpirit. Morality, indeed, will be the invariable *effect* of religion; but it is not to be accounted *religion itſelf*.

Nor does religion conſiſt in convictions, or humiliations, or outward acts of ſelf denial. You may be convinced of the evil and folly of many things that are bad, and actually abſtain from them; you may deny yourſelves many pleaſures and enjoyments, either innocent or ſinful; and may not be led away, by the enticements and ill example of others; and, at the ſame time, not be truly religious, or in heart oppoſed to ſin; not be the ſubjects of ſaving grace, or in love with true holineſs.

Nor does religion conſiſt in being eaſily moved or affected with things of a religious nature. You may be of ſuch a conſtitutional frame and temper, as to have your animal paſſions eaſily excited, and your affections frequently moved; ſo as to readily ſhed tears on mournful occaſions, and to be elevated with joy on occaſions of rejoicing; ſo as to be greatly affected with many ſubjects and diſcourſes of religion; and yet have no real experience of the ſweet, the holy and happy influence of the wiſdom, that is from above. There is, indeed, ſuch a thing as holy, religious affections; and, very often, truly pious perſons are, both on joyful and on ſorrowful occaſions, conſiderably moved and affected, from principles of real religion. But, then, you are not to account yourſelves religious, merely becauſe you are perſons of quick ſenſibility or feeling, and your affections are eaſily moved.

Nor ſhould good nature, or a good natural diſpoſition, ever be placed in the room of religion: for it is quite a different thing from what true religion is. You may be, naturally, of an agreeable, pleaſant temper; very different, in this reſpect, from many others in the circle of your acquaintance; you may be mild, ſerene, placid, obliging, and uniformly the ſame in your natural good diſpoſition; which is, indeed, truly amiable, and very pleaſing to others. But you are not, however, to conſider this as ſpecial grace, or true religion. For, notwithſtand-

ing all this good nature—this natural, though pleaſing endowment, you may be as deſtitute of true vital piety, and ſincere regard to God and religion, as others, who are naturally of a quick and irritable temper. In a word, nature and grace—good temper and real religion, are things greatly differing, and ought never to be placed one for the other.

Nor does religion, we may obſerve once more, conſiſt in a ſervile fear of God. You may have a kind of fear of God before your eyes; you may fear his diſpleaſure, fear the effects of his anger, be afraid of his judgments, and tremble, at times, under a dread of the awful conſequences of ſin; and thence be excited to abſtain from the practice of ſome ſins, and to fly to the diſcharge of ſome duties, with a view to conciliate the divine favour, and avoid puniſhment; and, at the ſame time, may have in your minds, no filial fear of God, no true love to him, or delight in his word; without which it is evident, there can be no real religion.

But, although a wide field thus opens for ſpeaking on the negative part of the point before us—for ſaying, what religion is not, or wherein it does not conſiſt; yet there is ſuch a thing as religion. It has a reality, and is infinitely important. Its chief ſeat is in the mind. It lies inwardly, *in the hidden man of the heart*, as the apoſtle expreſſes it, and *in that which is incorruptible*. It is of divine origin; and may in general be deſcribed, a principle of divine and ſpiritual life in the ſoul. It is ſomething different from natural reaſon and conſcience; though the dictates of right reaſon and a well informed conſcience always agree with it. It is ſomething ſupernatural;—communicated or acquired through the influence of the ſpirit and grace of God. It is *wiſdom from above, and is pure, peaceable, gentle, eaſy to be entreated, full of mercy and good fruits, without partiality, and without hypocriſy*. So that religion, though it have its chief ſeat in the heart, and may be deſcribed a principle of divine and ſpiritual life in the ſoul, is yet ſuch a principle as has a holy influence on the ſeveral powers of the mind, and of conſequence on the external conduct. It greatly regulates and guides the underſtanding, conſcience, will and affections: ſo as to give us better perceptions reſpecting ſpiritual objects; a more lively impreſſion of the truth and importance of divine things; a greater attachment

and love to them, and a more hearty acquieſcence in, and concurrence with, whatſoever appears to be the divine will. The reſult of all which will be, ſuch a courſe of behaviour in life, as is in general anſwerable to a ſerious and religious ſtate of the mind.

Where religion is eſtabliſhed in the heart, there will be ſome pleaſing, though reverential ſentiments of the greatneſs and glory of God; a cheerful, but venerable idea of his goodneſs and mercy; and an habitual and prevailing love to him and his law: there will be humbling and ſelf-abaſing thoughts on account of guilt and unworthineſs, and a real mourning and grief for ſin; and there will be a renunciation of confidence in one's own merit and ſtrength: There will be faith and hope in Chriſt, love and gratitude to him, and a diſpoſition and deſire to keep his commandments: There will be a real hatred of ſin, a war waged againſt ſin, and ſincere reſolutions, by help of divine grace, to maintain the ſtruggle to the laſt; expecting the final victory, however, over this and all other enemies, through the blood of the Lamb: There will, moreover, be a ſenſe of the inſufficiency of the world and its enjoyments to afford real happineſs, and a firm reſolution of heart, that theſe ſhall not be the main objects of purſuit: There will be ſome good degree of acquieſcence in the diſpoſals of heaven, and contentment with the allotments of divine providence: There will be an expanſion of heart in benevolence and good will towards mankind in general, and of love and kindneſs to relatives and near friends in particular: There will be heavenly mindedneſs, a deſire after immortality, and a converſation in general, becoming the goſpel of Chriſt.

Such, in brief, it is conceived, are the nature and properties of true religion; or, at leaſt, theſe are ſome of the things, in which it conſiſts and manifeſts itſelf.

Content not yourſelves, then, chriſtian readers, with any religion ſhort of *that*, which has, in ſome good degree, theſe properties, and produces theſe good fruits. Diſclaim all religion that has its ſeat only in the head—that is merely ſpeculative—that is barren and unfruitful, producing no holy diſpoſitions and affections. Diſclaim all religions, except that, which has its ſeat in the heart, and which yields the happy fruits of piety, righteouſneſs and ſobriety, to the

glory of God, and the praiſe of divine grace.

PAULINUS.

For the Magazine.

AN ANSWER TO THIS QUESTION, "*DID ST. PAUL ALLOW FEMALE DISCIPLES TO SPEAK IN PUBLICK ?*"

THE apoſtle ſhall anſwer for himſelf. I. Cor. xiv. 35. *Let your women keep ſilence in the churches : for it is not permitted to them to ſpeak.*

By the *church* is meant a publick aſſembly ; whatever may be the purpoſe, for which the aſſembly is formed. The word tranſlated *church*, is (Acts xix. 32, 40, 41) applied to that diſorderly multitude, at Epheſus, which Demetreus the ſilverſmith called together and exaſperated. In the 32d and 41ſt verſes it is rendered *aſſembly*. In the 40th it is tranſlated *concourſe*. Aſſemblies may be for religious purpoſes, or for purpoſes very different. There can be no doubt, however, that, in the paſſage from the epiſtle to the Corinthians above cited, the apoſtle means, by *churches*, religious aſſemblies. In them, he ſays, women are not permitted to ſpeak; but are commanded to keep ſilence : adding further, in verſe 35th, *If they will learn any thing, let them aſk their huſbands at home : for it is a ſhame for a woman to ſpeak in the church.*

Theſe words muſt have ſome meaning : and ſurely no words in ſcripture have more the appearance of being plain. To ſay that the apoſtle is here ſpeaking of giving votes in religious aſſemblies, is equally inconſiſtent with his words, and the occaſion, on which he uſed them. He mentions *ſpeaking, and keeping ſilence.* Does this mean voting, or not voting ? Beſides ; becauſe it is a ſhame for a woman to *vote*, is that a reaſon why ſhe ſhould *aſk her huſband at home?* No : the meaning is, if the preacher delivers any thing, which ſhe does not underſtand, ſhe muſt not ſpeak out to obtain information, but conſult her huſband on the ſubject, after their return.

To ſuppoſe that voting is meant, would be wholly inconſiſtent with the context. The apoſtle is giving direction for the well ordering of religious meetings : and ſhows, that no influence of the Holy Spirit, either on man or woman, can create diſorder, nor excuſe it. *The ſpirits of the prophets are ſubject to the prophets.* They, who were under the divine influence, and had liberty to ſpeak, were to reſtrain themſelves, and ſpeak only when a fit opportunity preſented. *Voting* is a thing exceedingly foreign to the apoſtle's ſubject.

But how, it may be aſked, are we to reconcile what the apoſtle has ſaid in the eleventh chapter of this epiſtle, with what he here ſaith, in the fourteenth?

In the former, he ſeems to allow females to ſpeak in publick, as he cenſures only the manner of doing it, and not the thing itſelf. *Every woman that prayeth, or propheſieth with her head uncovered, diſhonoureth her head.* Propheſying is, with reaſon, ſuppoſed to ſignify the giving of religious inſtruction, and the general tenor of the chapter ſhows, that *publick* inſtruction is meant.

It is allowed that there is *ſome* difficulty in this; but we hope to prove that the difficulty is not great. If the apoſtle were going to condemn both the *action* and the *manner*, is it certain that he would do it in the ſame breath? He conſidered it indecent for a woman to appear in publick, with her head uncovered. This cuſtom he condemns in the eleventh chapter. All publick ſpeaking, in a woman, whether her head be covered or not, was in his eſtimation improper; and that practice he plainly condemns in the fourteenth chapter. He would not have them ſpeak publickly at all, but if they would ſpeak, he would have it done in a decorous manner, and not with the boldneſs indicated by an uncovered head. The apoſtle, ch. vii. verſe 11, of this epiſtle, gives particular directions, on ſuppoſition a wife departs from her huſband. *If ſhe depart, let her remain unmarried, or be reconciled to her huſband.* But are we hence to infer, that he allowed her to depart? By no means. It is ſaid in the preceding verſe, *Let not the wife depart from her huſband.* Becauſe the *manner* of the action is condemned, it does by no means follow that the *action itſelf* was approved. The Iſraelites did wrong in requiring a king; yet God, foreſeeing they would require one, gave directions concerning the choice: as you will ſee, by conſulting Deut. xvii. 14, 15.

That, which Paul taught to the Corinthians, he exhorted Timothy to teach in other churches. *Let the woman learn in ſilence, with all ſubjection: but I ſuffer not a woman to teach.*

But though chriſtian women are forbidden to teach in publick, there is much for them to do in the cauſe of religion. There were women at Philippi, *who laboured much in the Lord.* If in a married ſtate, they may and ought to converſe with their huſbands, on *the things pertaining*

to the kingdom of God. If the latter are pious, the converſe and deportment of their wives will be inſtrumental of invigorating their piety. They will be fellow helpers in religion. If the huſbands are not religious, ſtill, thro' divine grace, *they may be even by the converſation of their wives, when they behold their chaſte couverſation coupled with fear.* Pious mothers have great influence over their children. In the earlier part of life, their influence is much greater than that of the other parent. The mother is always with them. She ſees them when their minds are differently affected. She can improve the fitteſt occaſion for pouring the light of divine truth on the tender mind. Her *doctrine may drop as the rain: her ſpeech diſtil as the dew.*

Beſides; pious women may do much for Chriſt among their neighbours and acquaintance, not only by the general luſtre of an amiable chriſtian carriage, but by well timed religious converſation. The woman of Samaria ſpake of Chriſt, not in a publick aſſembly, but to ſome, whom ſhe ſaw. Why ſhould female chriſtians deſire to act in a more publick capacity? Why ſhould they wiſh to take on them the office of publick inſtructors, or lead in the devotion of men. Why ſhould they aſk the liberty of praying before families or aſſemblies, compoſed in part of male members? If, my good mothers and ſiſters, you really are in a devout frame, why not expreſs your devotion in ſecret? Where is the neceſſity of your being heard? Why muſt your voice be lifted up on high? Examine cloſely; is there not in this ſomething of vain glory and ſpiritual pride? Are you certain that this deſire to be *heard* praying is acceptable to him, whoſe delight is with the broken, contrite heart, and has taught us to eſteem others better than ourſelves? I offer no reproach: I ſpeak as unto wiſe women; let them judge what I ſay.

LEIGHTON.

For the Magazine.

REMARKS ON *MICAIAH'S VISION.*—I. KINGS XXII. 19—23.

I ſaw the Lord ſitting on his throne, and all the hoſts of heaven ſtanding by him, on his right hand and on his left. And the Lord ſaid, Who ſhall perſuade Ahab, that he may go up and fall at Ramoth-Gilead? And one ſaid on this manner, and another ſaid on that manner. And there came forth a ſpirit and ſtood before the Lord; and ſaid, I will perſuade him. And the Lord ſaid unto him, Where with? And he ſaid, I will go forth and I will be a lying ſpirit, in the mouth of all his prophets. And he ſaid, thou ſhall perſuade him, and prevail alſo. Go forth and do ſo. Now

therefore behold the Lord hath put a lying ſpirit in the mouth of all theſe thy prophets, and the Lord hath ſpoken evil concerning thee.

THESE are the words of the prophet Micaiah, when he was conſulted by Ahab, on the expediency of making war on Ramoth-Gilead: the meaning of which we conceive to be nothing more than if he had ſaid, "I have been ſhown in a viſion, that the Lord hath ſuffered the falſe prophets to deceive Ahab to his own ruin."

In order to prove this, it may be obſerved, That ſuch ſcenes as here deſcribed could not have had a real exiſtence. *I ſaw the Lord*, ſaith the prophet. But our Saviour ſays, (John i. 18) *No man hath ſeen God at any time.* He is called by the apoſtle the *inviſible God.* (Col. i. 15) *The King eternal, immortal, inviſible.*

Further. The Lord took counſel. *Who ſhall perſuade Ahab?* There were many adviſers, but they were of different opinions; *One ſaid on this manner, and another ſaid on that manner.* Could ſuch a ſcene literally have taken place in the court of Jehovah?

And there came forth a ſpirit and ſtood before the Lord, and ſaid, I will perſuade him. I will go forth and be a lying ſpirit in the mouth of his prophets. What could be the moral character of this ſpirit? If it were good, would he offer to become a *lying ſpirit?* If it were bad, how came he ſo nigh the Almighty, and ſo ready to execute his purpoſes?

He (i. e. God) *ſaid, thou ſhalt perſuade and prevail alſo: go and do ſo.* According to the opinion of all men, this, if literally taken, would be inconſiſtent with the divine character. Even thoſe, who teach, that God ſtands by and moves men to ſin, would by no means allow, that he *commands* men to ſin. And, if it would not be conſiſtent with the divine character to command *men* to ſin, it would not be conſiſtent with the ſame character to command *other beings* to ſin. If it be certain, that a good angel would not lie; it is equally certain, that an holy God would not command an angel to lie.

From this review, does it not clearly appear, that the repreſentation is not of things, which really took place, but of a ſcene which paſſed in the prophet's mind? But you ſay, Micaiah's words are plain, *I ſaw the Lord:—I ſaw the hoſt of heaven: I ſaw the lying ſpirit.* What right have we to queſtion the words of a true prophet? I reply, The prophet's words, in the ſenſe, in which he meant them, are not to be queſtion-

ed. He had ſuch a ſcene repreſented to him in viſion as he deſcribes; and it conveyed to him this intelligence, that God would ſuffer the falſe prophets to deceive Ahab to his ruin. Can we ſuppoſe, that our bleſſed Lord's veracity is not to be maintained, unleſs the parable of Dives and Lazarus were a literal repreſentation of facts? Such repreſentation it could not be: for Dives is ſpoken of, as having bodily members, *eyes*, *tongue*, *&c.* at the ſame time, when he had brethen on earth. Yet men have not bodily members before the reſurrection; nor have they brethren on earth afterwards. Yet the great object of that moſt alarming parable is equally plain and important.

Had ſome of the events deſcribed in our Saviour's parables been ſeen in viſion, the viſion would have been like that of Micaiah. Let us take, for inſtance, "the parable of the ſower." If a prophet had ſeen in viſion a huſbandman going forth to ſow his ſeed;—if he had ſeen ſome fall by the way ſide; ſome on ſtony places; ſome among thorns; and ſome on good ground. If, moreover, he had ſeen the firſt devoured by birds—the ſecond, while in the tender blade, ſcorched by the ſun—the third choked by thorns—and the laſt yielding abundant fruit, the viſion would, in kind, have correſponded with the viſion we are examining. The viſion of the ſower would have repreſented the different effects, which a preached word produces in different perſons; as the viſion of Micaiah repreſents the deluding of Ahab by the falſe prophets, together with the conſequences of it.

JULIUS.

MESSRS. EDITORS,

In the preſent day of infidelity and irreligion, when ſuperſtition and enthuſiaſm combine their diſſimilar energies to deſtroy rational and evangelical devotion, may it not be of ſervice to the cauſe, which your Magazine advocates, to deſcribe the nature of true devotion, to ſhow its reaſonableneſs and importance, and its influence upon the happineſs of life? The following extracts from a celebrated modern writer, are ſubmitted to your deciſion. If they ſhould meet your approbation, or have any effect in correcting the miſtakes of the ſerious, or of confirming and increaſing the devotion of the pious, my labour in tranſcribing will be abundantly compenſated.—Your well-wiſher, A. Z.

ON DEVOTION.

Devotion is the lively exerciſe of thoſe affections; which we owe to the Supreme Being. It comprehends ſeveral emotions of the heart, which all terminate upon the ſame great object. The chief of them

are, veneration, gratitude, deſire and reſignation.

Devotion originates in a profound veneration of God. By veneration, I underſtand an affection compounded of awe and love; the affection, which, of all others, it beſt becomes creatures to bear towards their infinitely perfect Creator. Awe is the firſt ſentiment that riſes in the ſoul, at the view of his greatneſs. But in the heart of a devout man it is a ſolemn and elevating, not a dejecting emotion; for he glows, rather than trembles, in the divine preſence. It is not the ſuperſtitious dread of unknown power, but the homage yielded by the heart to him, who is at once the greateſt and the beſt of Beings. Omnipotence, viewed alone, would be a formidable object. But, conſidered in conjunction with the moral perfections of the divine nature, it ſerves to heighten devotion. Goodneſs affects the heart with double energy when reſiding in one ſo exalted. The goodneſs, which we adore in him, is not like that, which is common among men, a weak, mutable, undiſcerning fondneſs, ill qualified to be the ground of aſſured truſt. It is the goodneſs of a perfect Governor, acting upon a regular extenſive plan; a ſteady principle of benevolence, conducted by wiſdom; which, ſubject to no *variableneſs or ſhadow of turning*, free from all partiality and caprice, incapable of being either ſoothed by flattery, or ruffled by reſentment, reſembles, in its calm and equal luſtre, the eternal ſerenity of the higheſt heavens. *Thy mercy, O Lord! is in the heavens, and thy faithfulneſs reacheth unto the clouds, thy righteouſneſs is like the great mountains, and thy judgments are a great depth.*

Such are the conceptions of the great God, which fill with veneration the heart of a devout man. His veneration is not confined to acts of immediate worſhip. It is the habitual temper of his ſoul. Not only when engaged in prayer and praiſe, but in the ſilence of retirement, and even amidſt the occupations of the world, the Divine Being dwells upon his thoughts. No place and no object appear to him void of God. On the works of nature, he views the impreſſion of his hand; and in the actions of men he traces the operation of his Providence. Whatever he beholds on earth, that is beautiful or fair, that is great or good, he refers to God, as to the ſupreme origin of all the excellence, which is ſcattered throughout his works. From

theſe effects he riſes to the firſt cauſe. From theſe ſtreams, he aſcends to the fountain, whence they flow. By theſe rays, he is led to the eternal ſource of light, in which they centre.

Sincere gratitude to God, for all his benefits, is another eſſential branch and exerciſe of devotion. This is a warmer emotion than ſimple veneration. Veneration looks up to the Deity, as he is in himſelf; gratitude regards what he is towards us.—When a devout man ſurveys this vaſt univerſe, where beauty and goodneſs are every where predominant; when he reflects on thoſe numberleſs multitudes of creatures, who, in their different ſtations, enjoy the bleſſings of exiſtence; and when at the ſame time he looks up to an univerſal Father, who hath thus filled creation with life and happineſs, his heart glows within him. He adores that diſintereſted goodneſs, which prompted the Almighty to raiſe up ſo many orders of intelligent beings, not that he might receive, but that he might give and impart; that he might pour forth himſelf, and communicate to the ſpirits, which he formed, ſome emanations of his felicity.

The goodneſs of this Supreme Benefactor he gratefully contemplates, as diſplayed in his own ſtate. He reviews the events of his life; and, in every comfort that has ſweetened it, he diſcerns the divine hand. Does he remember with affection the parents, under whoſe care he grew up, and the companions, with whom he paſſed his youthful life? Is he now happy, in his family riſing around him, in the ſpouſe, who loves him, or in the children, who give him comfort and joy? Into every tender remembrance of the paſt, and every pleaſing enjoyment of the preſent, devotion enters; for in all thoſe beloved objects, it recognizes God. The communication of love from heart to heart, is an effuſion of his goodneſs. From his inſpiration deſcends all the friendſhip, which ever glowed on earth; and therefore to him it juſtly returns in gratitude, and terminates on him.

But this life, with all its intereſts, is but a ſmall part of human exiſtence. A devout man looks forward to immortality, and diſcovers ſtill higher ſubjects of gratitude. He views himſelf as a guilty creature, whom divine benignity has received into grace; whoſe forfeited hopes it has reſtored; and to

whom it has opened the moſt glorious proſpects of future felicity. Such generoſity, ſhewn to the fallen and miſerable, is yet more affecting to the heart than favours conferred on the the innocent. He contemplates, with aſtoniſhment, the labours of the Son of God, in accompliſhing redemption for men; and his ſoul overflows with thankfulneſs to him, *who loved us, and waſhed us from our ſins in his own blood.—What ſhall I render to the Lord for all his benefits? Bleſs the Lord, O my ſoul! and all that is within me, bleſs his holy name; who forgiveth all thine iniquities, and healeth all thy diſeaſes; who redeemeth thy life from deſtruction, and crowneth thee with loving kindneſs, and with tender mercies.*

Devotion, as including *deſire* and *reſignation*, will be the ſubject of the next number.

A FRAGMENT.

Meſſrs. Editors,

If the following thoughts have importance enough to entitle them to a place in your Magazine, you are at liberty to inſert them.

A. Z.

In this dying world, whoſe mind has not ſometimes been exerciſed with thoughts involving reflections upon the wiſdom and goodneſs of Providence, in calling away by death, not only perſons of eminent uſefulneſs, in the full tide of their improvement and value, but in taking away children and young perſons, before they have acted any decided part in life? But will not our ſecond thoughts, and a nearer view of the ſubject, diſpoſe us, not only to aſcribe righteouſneſs to our Maker, but to adore his grace and goodneſs in this arrangement? It is the uncertainty of the time when death will arreſt us, that renders it eminently ſubſervient to moral and ſpiritual purpoſes; and it is the depth of the wound, given by the death of friends, that renders the ſtroke profitable to the ſouls of ſurvivors. If none were to die till they arrived at middle life or old age, would not youth be ſpent in more preſumption and wickedneſs than it now is? Would not habits of vice and folly be formed, which would be utterly incurable? If we were to loſe none of our children in their infancy or childhood, ſhould we be ſo careful to devote them to God, to train them up in his fear and admonition, or ſo anxious to obtain for them covenant bleſſings? If none, on whom we are dependant, or to whom we look for ſuccour, were to die, till our dependance was withdrawn from them, or we had accuſtomed ourſelves to live with-

out them, how feeble would be the power of their death to anſwer any moral or ſpiritual purpoſe! Let us never cenſure the divine diſpenſations. GOD IS THE ROCK; HIS WORK IS PERFECT.

THE atteſtations of men of moſt diſtinguiſhed talents and extenſive erudition, to the divinity of the ſcriptures, ſtrengthen the cauſe of religion, tend to confirm the faith of chriſtians, and to the advancement of the Redeemer's kingdom. For this purpoſe ſome ſelections from the memoirs of Sir WILLIAM JONES are introduced for the peruſal of the readers of the Piſcataqua Evangelical Magazine.

Sir William Jones was born in England. His father, who was a man eminent for his improvement in mathematicks and philoſophy, died when this ſon was but three years old. It devolved upon his mother to direct the early part of his education, and in this he was very fortunate. His publick education he received at the univerſity at Oxford. Although his improvement in almoſt every branch of ſcience was remarkable, yet he diſcovered an early partiality for oriental literature; and was able, before he left the univerſity, to read and write the Hebrew and Arabick languages with great accuracy. His profeſſional ſtudy was law. When he was 37 years of age he was appointed judge of the ſupreme court at Bengal, in Eaſt India. This appointment increaſed his ardent deſire of an accurate knowledge of the eaſtern languages; and before his death, which took place in the 47th year of his age, he had ſtudied 28 different languages. Eight critically; eight leſs critically; and twelve more, ſo that he was able to read them with the help of dictionaries. It is recorded of him, that his improvement in oriental literature was greater than that of any other European.

SELECTIONS RELATIVE TO THE RELIGIOUS OPINIONS OF SIR *WILLIAM JONES.*

THE ſerious reader has probably remarked, that, amidſt the attention of Mr. Jones to general literature, religion has not been mentioned as an object of his ſtudy; and he may be ſolicitous to know his opinions on this important ſubject, and whether he had made any, and what progreſs in that knowledge, in compariſon of which, all erudition is trifling, and human ſcience vain. Notwithſtanding the anxiety of Mrs. Jones for the improvement of her ſon, and her indefatigable exertions to promote it in his early years, ſhe had initiated him no further in the principles of our holy faith, than to teach him the Lord's prayer and apoſtle's creed. During his reſidence at Harrow, at the earneſt recommendation of Dr. Glaſſe, whoſe name I mention with reverence, Mr. Jones was induced to peruſe a work, intitled, "Private thoughts on Religion," by biſhop Beveridge, with conſiderable attention; and he was particularly ſtruck with a paſſage, in which the pious author argues, that a profeſſion of

chriſtianity, merely becauſe our countrymen profeſs it, without a candid enquiry and ſincere conviction, would be no better reaſon for our faith than the Mahommedans have for theirs.

I wiſh, for my own ſatisfaction, as well as that of my reader, that I were able to pronounce what impreſſion the peruſal of this work made upon the mind of Mr. Jones. It is probable, and the preſumption is not advanced without reaſon, that it induced him to reflect with more ſerioufneſs than he had ever before entertained on the ſubject of religion, and to inveſtigate the ground, on which the old and new teſtament had been received during ſo many ages as the word of God. It is evident however, from a converſation with two of his clerical friends at Harrow, at this time, when he was in his twenty-fourth year, that his belief in chriſtianity was not unmixed with doubts. Theſe doubts were ſtated by him, in hopes of obtaining a ſolution of them; but being diſappointed, he declared his determination to peruſe the whole of the ſcriptures in the original, uninterruptedly, that he might be enabled to form a correct judgment of the connexion between the two parts, and of their evidence both internal and external. The expoſition of his doubts to thoſe, whom he thought qualified to ſolve them, was a proof of his anxiety to know the truth; and the determination, which he formed in conſequence of his diſappointment, is no leſs a proof of his ſincerity in the ſearch of it. I cannot deny myſelf the ſatisfaction of anticipating the concluſion, to which his inveſtigation led; a firm belief in the authenticity and inſpiration of the holy ſcriptures.

In a Hebrew copy of the book of Hoſea, I find a ſeries of propoſitions in the handwriting of Mr. Jones, containing the ſketch of a demonſtration of the divine authority of the chriſtian religion. Theſe propoſitions appear to have been written near the period of the preceding converſation at Harrow. They are not expreſſed with ſuch accuracy, or elegance, as to juſtify a ſuppoſition that they were intended to be made publick; but as I know that he always conſidered the demonſtration contained in them ſatisfactory, I exhibit them as evidence of his early conviction of the truth and completion of the prophecies reſpecting our Saviour.

PROPOSITION I.

There is *as much* reaſon to

believe, that the writings of Iſaiah and the Hebrew prophets, as that thoſe of Homer and the Greek poets, are more ancient than the time of Jeſus.

Objection.——Some men might have an intereſt in forging Iſaiah.

Anſwer.—Forged writings would have been more in point. Thoſe of Iſaiah bear no marks of forgery; and the Jews themſelves, who were puzzled by them, acknowledged their *antiquity*.

PROP. II.

Theſe ancient writings, eſpecially Iſaiah, allude to ſome great event, and to ſome real extraordinary perſon, "who was put to death and complained not," &c. Iſa. liii.

PROP. III.

The life and death of Jeſus, his virtues and doctrines, though not his miracles, are as much to be believed as the life and death of Socrates, his virtues and his doctrine.

PROP. IV.

No perſon in the hiſtory of the Jews, before or after Jeſus, coincides with this account, except Jeſus.

Therefore Jeſus was the ſubject of their writings, which are conſequently inſpired, and he a perſon of an extraordinary nature, that is, the Meſſiah.

If this be juſt reaſoning, we may believe his miracles, and muſt obey his laws.

If difficulties occur, and we are aſked, "how they can be ſolved?" We may ſafely anſwer, "We do not know;" yet may truly be, and juſtly be called, chriſtians.

To theſe propoſitions the following note is ſubjoined: "What muſt be the importance of a book," of which it may be truly ſaid, "If this book be not true, the religion which we profeſs is falſe?"

Mr. Jones' thoughts and attention were not confined to the periſhable things of this world only; and what was the ſubject of his meditations in health was more forcibly impreſſed upon his mind during illneſs. He knew the duty of reſignation to the will of his Maker, and of dependance on the merits of a Redeemer; and I find theſe ſentiments expreſſed in a ſhort prayer, which he compoſed during his indiſpoſition, in September, 1784, and which I here inſert.

"O thou beſtower of all good! if it pleaſe thee to continue my eaſy taſks in this life, grant me ſtrength to perform them as a faithful ſervant; but if thy wiſdom hath willed to end them

by this thy viſitation, admit me, not weighing my unworthineſs, but through thy mercy declared in Chriſt, into thy heavenly manſions, that I may continually advance in happineſs by advancing in true knowledge and awful love of thee. Thy will be done!"

I quote with particular ſatisfaction this ſhort but deciſive teſtimony of the religious principles of Sir William Jones; among many additional proofs, which might be given of them, is the following ſhort prayer, compoſed on waking, July 27, 1783, at ſea, alſo copied from his own writing.

"Graciouſly accept our thanks, thou giver of all good, for having preſerved us another night, and beſtowed on us another day. O grant that on this day we may meditate on thy law with joyful veneration, and keep it in all our actions, with firm obedience!"

Minute circumſtances frequently tend to mark and develope character. As a further inſtance of this obſervation, however trifling it may appear, the application by Sir William Jones to himſelf of two lines of Milton, in his own writing, under a card with his printed name, in addition to more ſubſtantial proofs, may be quoted in evidence of his habitual frame of mind:

Not wandering poor, but truſting all his wealth
With God, who call'd him to a land unknown.

On another ſcrap of paper the following lines appear. They were written by him in India; but at what period is not known, nor, indeed, of any conſequence.

SIR EDWARD COKE.

Six hours in ſleep, in law's grave ſtudy fix,
Four ſpent in prayer—the reſt on nature fix.

RATHER,

Six hours to law, to ſoothing ſlumber ſeven,
Ten to the world allot, and all to heaven.

(To be continued.)

For the Magazine.

THE RELIGIOUS EXERCISES OF A PIOUS WOMAN IN NEW-HAMPSHIRE.

Ever ſince I became capable of reflection, two things have appeared to me altogether certain. One was, that it was utterly impoſſible that ſuch a ſinner as I knew myſelf to be could ever be a real chriſtian, without an experience of the renewing and ſanctifying grace of God. The other was, that unleſs I ſhould become a real chriſtian, I could not poſſibly enjoy pure or laſting happineſs, either in time or in eternity. But though theſe things were always plain to

me, yet my mind was unhappily diverted from ſpiritual and eternal realities, by the levity of youth, the diſtractions of the world, and the temptations of Satan. And thus my mind would ſtill have been diverted, had not the ever bleſſed Spirit of God, the author of religion in the ſoul, concurred with the divine providence and word, and ſo arreſted my attention, awakened my conſcience and penetrated my heart.

Before the commencement of the late revival of religion, with which we have been favoured, I received accounts of the ſolemn awakening and the hopeful converſion of a dear ſiſter in a diſtant part of the ſtate. I knew not indeed what converſion was; but I was perſuaded it was a glorious, an indiſpenſable and all important reality. I was, moreover, aſſured that I muſt know its nature, by heart-felt experience, or be loſt forever. Under impreſſive convictions of this ſolemn, this ſacred truth, I became the ſubject of deep anxiety and concern. And wherever I went, I carried with me a wounded ſpirit; exerciſed with trouble and diſtreſs. Alarmed for my precious but endangered ſoul, I was conſtrained almoſt unceaſingly to cry unto God for his mercy.

The commencement and progreſs of the religious appearances in this neighbourhood, four years ago, ſerved very greatly to increaſe my anxiety and concern. And every mean I tried for relief ſeemed to faſten yet more deeply in my heart the barbed arrows of conviction. If I attended the preaching of the word, every ſentence ſeemed to be directed to me alone. If I read the bible, its awful and alarming threatenings appeared to be pointed againſt me. And though ſacred, precious promiſes occurred, there was not one of them, which I could believe belonged to me. Without intereſt in the pardoning mercy of God, and the ſanctifying grace of Jeſus Chriſt, I ſaw I was utterly and forever undone. In this anxious ſtate, I often retired to plead for mercy; but ſuch was, *frequently*, my ſenſe of ſin and guilt, that I dare not lift an eye to God; I could not utter a cry for mercy; I feared that God, the ſin hating God, would let his juſtice take its courſe againſt me, and cruſh me beneath its awful weight forever. Inſupportable as the idea was, I clearly ſaw that, ſhould God forever caſt me off, and doom me to remedileſs woe, he would do me no wrong—his

truth and justice would be unspotted—my own guilty conscience, and every rational creature must acknowledge the righteousness of God. But oh! to be an outcast from God; to be rejected by the very mercy, which I had so often slighted;—my heart sunk within me at the thought. I could not endure the idea. In such views and exercises I passed many an anxious day, and many a wakeful, wearisome hour, in which others enjoyed undisturbed sleep. Hours and days, in which my inmost soul was penetrated with all that is affecting in that alarming sentence: *The harvest is past, the summer is ended, and we are not saved.*

But in the moment of extreme distress, when I was, as it were, suspended between heaven and hell—and trembling betwixt hope and despair, I took up my psalm-book, and opening it, the 95th hymn of the 2d book engaged my attention. I read; I paused; I read again. And O, thought I, for whom did the dear, the precious Redeemer endure "the pangs of smarting pain?" For whose sake did he consent thus to be tortured on the cross? For whom did he thus bleed and die? Was it for sinners depraved, defiled and ruined like me? Was it for thee, O my sinful, guilty soul? Yes, the word of God assured me that the all-gracious Redeemer died, *The just for the unjust, that he might bring us to God.* It told me that Jesus *is able to save them to the uttermost, who come unto God by him:* and that whosoever *cometh unto him he will in no wise cast off.* I felt a proof, an evidence of this, which I never realized before. I saw a glory in the gospel scheme, which till now was utterly unknown to me. I discovered new dignity and glory in Jesus Christ. I was impressed with a view of his infinite majesty and mercy. And vile, and odious, and ill deserving as I was, I could no longer doubt whether it was safe to venture my all upon him, as my only and all sufficient Saviour. No; it was impossible to doubt. I was assured that even the chief of sinners must be safe in coming to God by faith and repentance, in the name of Jesus Christ. And O, the mercy of God! O the grace of Jesus! What condescension; what compassion; what unmerited love! My heart was full; my thoughts far outran my utterance. I was struck with silent admiration. Bending on the knees of my sinful body, I tried to pour out my soul to God. But was able only to

repeat the angelic exclamation—*Glory to God in the higheſt—Glory to God in the higheſt.*

Light, and peace, and hope now ſmiled on my ſoul. Old things I thought had paſſed away. I am ſure all things appeared new to me. God was infinitely glorious. Jeſus Chriſt was infinitely precious; and the Bible appeared really new. *I found the word of God and did eat it, and it was ſweet to my taſte.*

From this time I found much ſatisfaction in religion; though I had ſeaſons of trial, of doubt and fear. And God, in his awful but holy providence, was pleaſed to lay on me a ſorely afflictive and bereaving ſtroke. The ſenſations, which accompanied and followed that heart rending blow, I cannot now deſcribe. O that God would cover with the veil of pardoning love the ſinful wanderings, the ungrateful reflections, the repining thoughts of my wounded, bleeding heart! I bluſh to think how I murmured againſt heaven. I deſire to be humbled at the feet of the ſupreme Majeſty, and to confeſs, with ſhame and ſorrow, the ingratitude and folly of my rebellious heart. I deſire to adore the God, who pardons ſin, and who has, I think, manifeſted anew his forgiving mercy to me. O, what a debtor to divine grace! Sincere diſciciple of Jeſus; help me to offer unceaſing thankſgivings to God, who has, I truſt, reclaimed his poor wandering child; reviſited and refreſhed her ſoul with his grace.—Pray for me, ye dear people of God, that *I may be kept by the power of God, through faith, unto eternal ſalvation.*

(Signed) —— ——.

ILLUSTRATIONS OF SCRIPTURE.

MATTHEW XXVI. 45. *Sleep on now, and take your reſt.* The original will admit, and the ſenſe requires, that it be rendered, *ſleep afterwards, or hereafter.* This rendering ſeems neceſſary from the next verſe. For our Lord would hardly ſay, *ſleep on now;* and then, in the ſame breath, as it were, bid them *riſe* or *rouſe up*, and act with firmneſs and conſtancy;—which appears to be the meaning of the original; as if he had ſaid, there is no time for ſleeping now; *behold the hour is at hand, and the Son of Man is betrayed into the hands of ſinners;* rouſe up, and let us behave with reſolution and fortitude; for he that betrayeth me is juſt at hand. The words may be read with an interrogation; *Do ye ſtill ſleep and take your reſt?* and be conſidered a ſharp reproof.

JAMES i. 25. *The perfect law of liberty.* The goſpel is called *the perfect law*, to diſtinguiſh it from the law of Moſes, which made no man perfect, either in reſpect of holineſs, or of pardon. Hebrews vii. 19. Whereas the goſpel makes men perfect in both.

The goſpel is called *the law of liberty.* 1. Becauſe it delivers men from the ſlavery of their luſts, and reſtores the dominion of reaſon and conſcience in their minds, which is true liberty. 2. Becauſe it has freed the Jews from the law of Moſes, which was a yoke of bondage they were not able to bear. 3. Becauſe it delivers all true believers from the puniſhment of ſin. 4. Becauſe it aſſures us that all men are on a level, and equally entitled to the privileges of the goſpel. 5. Becauſe it forbids the acceptance of perſons in judgment.

TEXTUARIUS.

RELIGIOUS INTELLIGENCE.

FROM ASIA.

MISSION TO KARASS.

IN May, 1805, the Edinburgh Miſſionary Society ſet apart four young men, viz. *John Mitchell, Robert Pinkerton, George Macalpine* and *James Galloway*, to join the miſſion among the Tartars, in the neighbourhood of Mount Caucaſus. They ſailed immediately for Ruſſia. The two firſt of theſe young men were educated at the expenſe of the Society, and through the kindneſs of a member, who reſided in Ruſſia, were inſtructed in the Ruſſian language; which will enable them to paſs through the Empire without the aid of an interpreter. They have alſo been taught the art of printing, and have carried with them a printing preſs, and a font of *Arabic* types, which is the character uſed in the place where they expect to reſide. Mr. *Brunton*, the miſſionary, who has for ſome time reſided at Mount Caucaſus, has ſent home an Arabic tract; being an addreſs to a Muſſulman, on the ſubject of religion, intended to expoſe the abſurdities of the *Koran*, and the wickedneſs of Mahomet. This tract has been reprinted in London. [*Inſerted in the Panopliſt, from the Evan. Magazine.*]

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The *Chriſtian Obſerver* gives the following account of a Mrs. *Paterſon*, who was aiding to the Miſſion at Karaſs, but who died at Georghieoſk. Her conſtitution had been much impaired while ſhe was at Karaſs. The fever and ague had brought her faſt down, and on the 3d of October ſhe departed this life.

We were permitted to carry her corpſe to Karaſs, and ſaw it decently depoſited in our own burying ground. The people of the village were much affected, and many of them ſhed tears on the occaſion. *Iſlam Gerry*, the Sultan, wept much. Her death is a great loſs to the Miſſion. No perſon could be more intereſted in its ſucceſs than ſhe. She was ſingularly uſeful

among us, in various reſpects. She kept the two Circaſſian boys, whom we ranſomed, and took as great care of them, and ſeemed to have as much pleaſure in them, as if they had been her own children. She was poſſeſſed of a very ſuperiour underſtanding; and had an uncommon talent for learning languages. Beſides the Tartar, which ſhe ſpoke fluently, ſhe underſtood the Kabardian language, (which is very difficult to be learnt) better than any of us. She bore her trouble with the greateſt patience. Nothing like a murmur was heard from her lips. Her concern for the ſucceſs of our miſſion continued to the laſt. Her love to her Saviour and her zeal for the advancement of his kingdom increaſed, as that event approached, that was to remove her to his preſence. She expreſſed the firmeſt reliance on his atoning blood, and died in the aſſurance of being happy with him forever. Now, we doubt not, ſhe is before the throne of God, rejoicing with thoſe, who *hazarded their lives for the name of the Lord Jeſus Chriſt*; not regretting the hardſhips, which ſhe met in his ſervice, but praiſing him, *that ſhe was counted worthy to ſuffer for his name.*

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FROM ENGLAND.

WELCH BIBLE.

It is with cordial ſatisfaction, that we inform our readers, that *The Society for promoting Chriſtian Knowledge* have reſolved to print, without delay, an edition of the Welch Bible, with the uſual marginal references, and with the common prayer prefixed. Theſe are to be diſtributed, bound, by the Society, at little more than a third part of the original coſt. The thanks of all, who deſire the promotion of the beſt intereſts of mankind, are due to this venerable Society, for ſo truly a benevolent appropriation of their funds; which, we are happy to find, have been largely increaſed by ſome recent bequeſts.

JAMAICA.

An act was paſſed, ſome time ago, by the Jamaica Legiſlature, intended by ſevere penalties to prevent miſſionaries from inſtructing the negro ſlaves in the truths of chriſtianity. This act has been diſallowed by the king and council, as at variance with the principles of the Britiſh conſtitution; and the draft of a bill more conſonant with thoſe principles, but calculated to meet the evil complained of, was drawn up in this country, and ſent out under his majeſty's ſanction. The aſſembly of Jamaica, however, have refuſed to entertain the propoſed meaſure on the ground, that any ſuch propoſition is a violation of their legiſlative rights: and the former act being annulled, the miſſionaries are again at liberty to purſue their benevolent labours among the ſlaves. [*Chris. Obſerver.*]

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Extract of a letter from a ſtudent in divinity, belonging to Boſton, now in London, to a miniſter of the goſpel in Maſſachuſetts, dated,

London, Sept. 16, 1805.

"There is now in London a converted Jew, by the name of *Trey*,* whom, doubtleſs, you have heard of, who is preaching the goſpel to his deluded countrymen, *and with conſiderable ſucceſs.* Many young Jews ſteal from their rigid parents, at the hazard of their lives, to hear him preach. It is aſtoniſhing what perſecution he and his followers meet with from their enraged countrymen. He is obliged to be attended to his meeting by a guard. The angry Jews appear to cry out with the ſpirit of their fathers, "*crucify him.*" The good people here expect much from his exertions. He is a man of great abilities and moſt fervent piety."

* *In the Panopliſt, if we miſtake not, this name begins with F. Which is correct we know not.*

[*From the report of the London Miſſionary Society.*]

OTAHEITE.

In the courſe of the laſt year we have received journals of the Miſſionaries at Otaheite, from Oct. 1802, to April, 1803. The civil war in that iſland, which had placed our brethren in a critical ſituation, having been happily brought to a cloſe, they were enabled to purſue the object of their miſſion, without any moleſtation. The brethren Jefferſon and Nott, afterwards, the brethren Bicknell and Wilſon, made a preaching tour through different parts of the iſland, and publiſhed the glad tidings of ſalvation by Jeſus Chriſt to the natives; ſome of whom gave them an attentive hearing, but the greater part treated their meſſage with levity and diſregard.

The brethren firſt mentioned had an opportunity in the courſe of their journey, to addreſs nearly four thouſand adult perſons, which is probably more than half the total inhabitants of the iſland: for by the ravages of war and diſeaſe, the miſſionaries had reaſon to conclude, that the inhabitants are reduced to the number of ſix or ſeven thouſand ſouls.

Their increaſed acquaintance with the people has enabled them to diſcover a dreadful degree of moral turpitude generally prevailing among them; which has, no doubt, been much aggravated by the intercourſe of wicked Europeans. Their principal deſire has been, by every means in their power, to procure fire arms and ammunition, for accumulating which they employ every opportunity that occurs: a circumſtance by no means favourable to the miſſionaries, who conſole themſelves, however, with this glorious truth, that *The Lord God omnipotent reigneth.*

ORDINATION.

Ordained at *New Boſton*, (N. H.) February 26, the Rev. *Ephraim P. Bradford*, to the paſtoral care of the Preſbyterian Church in that place.

Firſt prayer by the Rev. *John Bruce*, of Mont Vernon.

Sermon by the Rev. *Jeſſe Appleton*, of Hampton.

Conſecrating prayer by the Rev. *Jeremiah Barnard*, of Amherſt.

Charge by the Rev. *William Morriſon*, of Londonderry.

Right Hand of Fellowſhip by the Rev. *David M'Gregore*, of Bedford.

Concluding prayer by the Rev. *Moſes Bradford*, of Franceſtown.

ANECDOTES.

It is related, that when a duke of *Saxony* and a good biſhop in *Germany* were at variance, the duke ſent meſſengers to ſee what preparations the biſhop was making; who, on their return, told him, he was making no preparation at all. The duke aſked, What ſays he then? They replied, "He ſays, he will preach the goſpel, viſit the ſick, and be found in his duty; and as for the war, he is reſolved to commit the whole of it to God." "O then," ſaid the duke, "if he be of that mind, let the devil wage war with him, if he will; for I will not."

MORAL.

Who is he that ſhall harm you, if ye be followers of that which is good? When a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him.

From d'Arvieux's travels through Arabia.

A POOR Arabian of the deſert, ignorant as moſt of the Arabians are, was one day aſked, How he came to be aſſured there was a God? "In the ſame way," replied he, "that I am able to tell, by the print impreſſed on the ſand, whether it was a man or a beaſt, which paſſed that way."

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From St. Pierre.

IN a time of war in Germany, a captain of cavalry was ordered out on a foraging party. He put himſelf at the head of his troop, and marched to the quarter aſſigned him. It was a ſolitary valley, in which hardly any thing but woods could be ſeen. In the midſt of it ſtood a little cottage; on perceiving it, he went up and knocked at the door; out come an ancient Hernouten,* with a beard ſilvered by age. "Father," ſays the officer, "ſhew me a field where I can ſet my troopers a foraging."—"Preſently," replied the Hernouten. The good old man walked before and conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley. "There is the very thing we want," ſaid the captain.—"Have patience for a few minutes," replied his guide, "you ſhall be ſatisfied." They went on, and at the distance of about a quarter of a league farther, they arrived at another field of barley.

The troop immediately diſmounted cut down the grain, truſſed it up and remounted. The officer upon this ſaid to his conductor, "Father, you have given yourſelf and us unneceſſary trouble; the firſt field was much better than this." "Very true Sir," replied the good old man, "but it was not mine."

* *Hernouten. A name, which deſignates a ſect of Quakers in Germany.*

POETRY.

For the Magazine.

RELIGION.

ALL ſinful joys are fugitive,
They're vain, and falſe, and flatt'ring too;
The beſt delights which they can give
Can only charm but to undo.

Stay then, O man! nor madly fly
Into the deep, the dread abyſs
Of fatal and enchanting joy;
O turn and ſeek celeſtial bliſs.

Hark! from her bright, her holy throne,
Religion gently calls to thee;
She bids thee hear her voice alone,
And bow to God th'adoring knee.

She bids thee run that arduous race,
Where zeal and courage muſt combine;
She proffers all the aids of grace,
The light, the life, and ſtrength divine.

Religion, like a ſacred fire,
Glowing with an undying flame;
Urges her vot'ries to aſpire,
To boundleſs bliſs and endleſs fame.

Tho' crowns and thrones in ruin lie,
And ſtars and moons and ſuns decay,
Divine religion ne'er ſhall die,
Nor ſhall her pleaſures waſte away.

Let but religion, O my God,
Be thine all gracious gift to me;
My ſoul ſhall riſe to thine abode,
And ſigh and pant for none but thee.

All earth-born pleaſures I'll reſign,
When e'er my Sovereign Lord ſhall call;
Content that thou alone art mine,
My God, my Jeſus, and my all.

FIDELIS.

For the Magazine.

FROM "THE SABBATH—A *POEM.*"

O SCOTLAND! much I love thy tranquil dales;
But moſt on ſabbath eve, when low the ſun
Slants through the upland copſe, 'tis my delight,
Wandering and ſtopping oft, to hear the ſong
Of kindred praiſe ariſe from humble roofs;
Or when the ſimple ſervice ends, to hear
The lifted latch, and mark the grey hair'd man,
The father and the prieſt walk forth alone
Into his garden plat or little field,
To commune with his God in ſecret prayer;
To bleſs the Lord, that in his downward years
His children are about him: ſweet meantime
The thruſh, that ſings upon the aged thorn,
Brings to his view the days of youthful years,
When that ſame aged thorn was but a buſh.
Nor is the contraſt between youth and age
To him a painful thought; he joys to think
His journey near a cloſe; heaven is his home.
More happy far that man, though bowed down,
Though feeble be his gait, and dim his eye,
Than they, the favourites of youth and health,
Of riches and of fame, who have renounc'd
The glorious promiſe of the life to come,
Clinging to death. Or mark that female face,
The faded picture of its former ſelf;
The garments coarſe but clean: Frequent at church,
I've noted ſuch a one, feeble and pale,
Yet ſtanding with a look of mild content,
Till beckon'd by ſome kindly hand to ſit.
She had ſeen better days; there was a time
Her hands could earn her bread, and freely give
To thoſe, who were in want; but now old age
And lingering diſeaſe have made her helpleſs.
Yet is ſhe happy; aye, and ſhe is wiſe,
(Philoſophers may ſneer, and pedants frown,)
Although her Bible be her only book;
And ſhe is rich, although her only wealth
Be recollection of a well ſpent life;
Be expectation of the life to come."

TO CORRESPONDENTS.

THE venerable author of "Strictures on the life and character of Mr. Little," *has conferred an important obligation on the editors and readers of the Magazine. Any communications from him will be thankfully received.*

WE have received from our much eſteemed friend in C. extracts from Maſſillon, *together with ſome illuſtrations of ſcripture. The extracts are eloquent in an high degree, as were all the ſermons of that celebrated prelate. We think however that his colouring is ſomewhat too high: It is feared that ſome of our readers would not make thoſe allowances, which readily preſented themſelves to the cultivated mind of our correſpondent; and without them the extracts would not be read with profit.*

"A letter from an aged clergyman to his colleague" *ſhall appear in our next.*

L's account of Dr. Forbes *is approved, and put on file for future publication.*